

# LETTER

From a Gentleman to his  
Friend in London,

In Confutation of the scurrilous Libell  
of an Anonymus Blackloist,

Against the Reverend and  
Learned Doctor P. R. upon  
the occasion of his Latine  
Epistle of the Clergie's  
Obedience to the Sea A-  
postolick.

With an inclosed to the  
Libeller himself.

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*Induantur qui detrahunt [illi] pudore,  
& operiantur sicut diploide confusione  
suâ, Psalm. 108.*

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*Ric: Walmesley.*



Printed in the Year 1800.

A Letter from a Gentleman  
to his friend in London,  
in Confutation of the  
scurrilous Libel of an A-  
nonymus Blackloist, &c.

S I R,

**T**Hough I cannot chuse but  
thankfully acknowledge  
the great benefit I receive by  
that friendly correspondence  
and good Intelligence you are  
pleased in your weekly Letters  
to afford me : which by a  
prompt endeavour of serving  
you, it shall be my study to de-  
serve : yet give me leave to  
chide you a little for your last,

A 2

since

Since it bore no other mark of  
 Friendship but your Name,  
 which I ever esteemed too sa-  
 cred to accompany so froathy  
 a Libell, stufst onely with Bil-  
 lingsgate Language, too dear-  
 ly bought at Six pence for the  
 Poastage, and an hour's read-  
 ing. But since the Author is  
 ashamed to own this spurious  
 Bratt, which for want of  
 known Parents wanders a-  
 broad to beg the sometimes  
 mistaken Charity of well-min-  
 ded persons, I shall take the  
 boldnesse to send it back to the  
 supposed place of its birth :  
 But lest it might finde enter-  
 tainment beyond its desert,  
 and



*and so steal the Bread due to the Children of the Bride, I have in lieu of a Passe-port given it this ensuing Character and Animadversion.*

*To the Libeller himself.*

**A**S 'tis the greatest testimony of vertue to please good men, so it is no less an argument of the same to displease the wicked; it being equally a blemish to be praised by them, as to be censured by the other: which moved the worthy Dr. P. R. not onely to sleight your calumpnies, but even made him rejoyce to have received them from such, whose Rump-like Anarchichall spirits, kick against all Authority not modell'd by themselves, as inconsistent with their Fanatick Notions: And whose evident Apostacy from the Church, makes them odious and detestable to the genuine Sons thereof:

A 3

and

and might therefore have driven me and others, friends of the Doctor and Truth, to have passed by this Libel with contempt, as confident it will finde the same judgement in *England*, which it could not have avoided in a Catholick Countrey, by Tobacconists, if it escape a more noysom burial by piecemeal in a Close-stool, Yet lest it might fall into the hands of some unacquainted with his merits and worth; and because Reproaches confidently urged, leave some durt behinde them, I conceived it my duty to wipe it off: a duty I owe to Truth, to my deceived Friends, to the Doctors Innocency, whose eminent Vertues afford me a large field to wander (and even lose my self) in, in his commendations, did I not fear to offend his modesty, and derogate from his just merits by my humble Pen, as much below his desert, as he is above your detractions.

But what should move the uncharitable Publisher of this scandalous Pasquill, to vent to the World so scurrilous a Pamphlet, whose Author he knew

*not, nor the man he writes against; but covetousnesse, which legitimates any gain, though by the hurt of others, yea scarce thinks it gain, anlesse others be hurt. A notable wise Fellow that could think a Letter worthy the publick, whereof he neither knows the Author, whether he be a man who may deserve belief; nor the man he writes against, whether his worth may not have heightned him above all such barkings.*

But whether I should believe him or you, I know not, whom I finde like *Susanna* her witnesses, in several tales; and while your Heads look diverse wayes, are tyed onely by the Tails, where in that of your Letter, you say, *He knows the hand*, which he in full front denies, *Non novi hominem. Oedipus* solve me this Riddle, *Know and know not.* But perhaps your Master *Blackloe* in his new Philosophy hath found a cure for it out of the World in the Moon, to which we recommend him, since he hath troubled this sufficiently: And in particular to the Man

A. 4.

thereof,

thereof, who in all likelihood tyred with great imployment, may resigne his place to him, or at the worse, make him Reader of Divinity there, since all Countries have refused him here.

'Tis very credible that Dr. P. R. his nearest acquaintance and camerades should so ill befriend him, as to give you Mr. Libetter, such a knowledge of him as you blaze out in your scurrilous Pamphlet. I have the honour to be of his nearest acquaintance, and (be it spoken with the respect I owe his person and worth) of his Camerades, and out of mine own knowledge will make bold to give you the Lye, and your very Pamphlet smells of so much baseness and cowardize, that I believe you will take it patiently. And I shall praise your vertue.

But much more true, that *you never had any commerce with himself*, his spirit ever disdaining so inconsiderable a Fellow, by whose company his reputation might suffer in the opinion of men of worth, *his nearest acquaintance and Camerades.*

Then

Then you say, your profession hath no relation to the subject of this discourse, I believe so; for you not onely seem no Schollar, but even not worthy to look at schollarship, who could so little discern it, where it appeared as fully and gracefully as the matter required. And therefore doubt not but your own confession will easily be believed, *viz*, That you are neither a *Divine*, nor learned in any thing: no not so much as in good manners, or the duty of a good Catholick, though you professe your self a *Roman Catholick*. Which whether I may take upon your own word, wherein you have faultred so often, and is yet the onely testimoniall you have, I leave to honest men, and such as have read your Pamphlet to judge: till then I shall be content out of charity to hope, though I cannot finde one word in all your Libell can induce me to believe it.

Though I can easily credit, and you have demonstrated it more fully then your Masters *Chrysostom* did the *Quadratura Circuli*, that you are neither a  
*Divine,*

*Divine, nor learned in any thing, only you pretend [and but barely pretend] by common sense [which any one that reads your Pamphlet would swear you had lost] bettered with conversation and reading, to have some knowledge [but that very little] of the ordinary passages of the world, and in such matters as men generally talk of: which whether any Tinker, Cobler, or sweep-chimney, especially in these times so full of news and business, may not more then pretend so, I wish you out of your common sense bettered with conversation and reading [your Master Books] to determine.*

*You do well not to be of the opinion of those that think him hired: for in that particular, you will be atcompsted lesse silly then they who think so, and vent their venome so weakly and groundlessly.*

*You do well also not to believe that he is a Prevaricator, for no honest man would believe you. And if those others you speak of, are ashamed to own that belief before any person of honour; I pray you be you ashamed of them also,*

so; and of your acquaintance with them. And I wish I could as easily acquit you of a malicious design in your carriage towards him: that you were not the hireling of some Pursivant, whom by this open discovery of his Name and Person you endeavour to assist: that by the ruine of so worthy and learned an Adversary, you might leave an open field to your baffled and run-away Champion *Blackler*.

Good Sir begin to read his piece once more, and if you cannot for an example, in the first dozen lines or more, show us *that palpable lye, or slander, or scolding injustice, or railing reproach, or at least ridiculous impertinency*, know what a fellow you are that dares say that there are not three lines in the whole piece without some of this. And how guilty will your Reader finde your self of all this, when you begin so timely.

You say *he deserves not to carry their Books after them*. You say right, for we cannot see how having ever made the good use, we know, of the best Books,

Books, why he should be condemned to read such naughty Books as your friend's are: but his zeal for our good makes him read them, to discover their venome to us, lest they might infect us. Besides, the bulk of your Masters tomes will never (I am sure) oppresse his shoulders, whose stomach accustomed to solid Learning will easily digest his Pigge-wiggin Divinity into sippets.

Here again you do the Pursivant a pleasure. The party you write against doth not so much to his worst adversaries: he names but one; and him by two letters onely. If he names one or two of his friends at length, as you do him, it is with their consent; I am sure you had not his consent to do so.

Poor man, though you conceal your name, yet least it come out at last, why have you no more care of your credit, then to discover so much ignorance, since you professe to have *some knowledge in the ordinary passages of the world*, as to think that a man cannot leave being a Jesuit without Apostacy. We see even Princes, both Temporall and  
Spiri-



Spirituell, Prelates, Doctors; Preachers, and other persons of eminency and honour, often do it with the world's esteem, and continuance of mutual charity betwixt them and the Society. But because you think no ignorance can befall your friend Mr. *White*, from whom you raked this with his other durt, you were the bolder in shooting your bolt.

Your owne Pamphlet and your friend's Mr. *White's* gives you the open lye, since with the utmost of your fury and filthy language you cannot fasten the least blemish upon any part of his life, even in the two or three particular passages in matter of fact, where-with you go about to do it here; he hath so fully and so openly heretofore cleared himself to all your confusions, that I extreemly wonder how like unknown Owls out of your Ivie-bushes you dare flie at a person whose life hath been so open and so esteemed by persons of all degrees, both highest and lowest. For the satisfaction of those who know him not, I shall anon take

B

notice

notice of your two or three fabulous calumnies.

Besides the baldness of your stile all over, I take notice that all your slanderous Epithets and Adverbs, run along barking in couples: as *notorious and foul reproaches, basely and unworthily abuseth, frivolous and foolish Lines, lewd and licentious Pen*; and so all along. But all this will never bite. No not your often calling him *poor wretch*, can no more wrong him, then *Hugh Peters* (with whom you jump in that Reviling Expression, take heed you jump not home after him) did his sacred Sovereign.

How simple is your malice here, as if it were a disparagement to teach those Schools which in course both Princes and Prelates, and whosoever was of that Society, taught: And I pray you, who of your best friends did not the like at *Dorset*? Though any man that reads the bald expressions of your Masters, *White* and Doctor *H. H.* would never think they had put foot into a Grammer-School, whose Rudiments

diments they are not worthy to read to Boyes.

Your foolish jeering his Majesties Army, in calling them *the brave Blades of the Land*, makes it likely, that you are one of those Levelling Coxcombs, who cared not much for that Cause, and so envied those you durst not aspire to follow, and appear with; this worthy person whom you now snarle at, was a constant comfort to the best Catholick Nobility and Gentry, with their Officers and Souldiers, with open hazard of life in such encounters, where you my friend, who dare not now own your name, durst not then shew your face: his wounds and imprisonment for that Cause, and in the performance of his noble charity, have gotten him that esteeme you will never deserve, without your becoming another creature then you seem to be. And that with such success, that many Honourable persons in their last agony, owe their Reconcilement to him: the neglect of which duty, argues in your friends as little charity to the dying, as their Doctrine expresseth to the dead;

but

B. 2

who

who instead of such Heroick acts of Fortitude, are sneaking in holes, where they strain all their forces to gain some silly woman, whose purse out-weighs her wit, to contribute to the maintenance of their Chimerical Chapter.

Your *Ex-Jesuit* being cast out, and being a *Desertor*, shows your non-sense and contradiction; if a *Desertor*, which implieth freely parting, how cast out, or forced to depart?

The *twang* they retain (if you understood what you say) is their especial adhering to the Pope, and zeal against Heresies and profane Novelties, which they were particularly bred to in the Society: which with their indefatigable charity, hath carried them through so many dangers both by sea and land, to the Conversion of millions of Souls in both the *Indies*; whilst your party in the mean time imitating the incorrigible malice of some of those barbarous people against the Spaniards, refuse Heaven, because you are sure to finde Jesuits there: and to that end use all your wiles to pervert those souls, whom they with other Clergie Secular  
and

and Regular, have with so great pains gained to God.

You say *the world takes*, &c. You mean the senseless world, whereof you are one, and in this also chuse rather to run blind after your Master *White*, then to inform your self of those who could have told you; and you might clearly have gathered as much out of sundry places of the Epistle it self, which no way agree to the worthy Lord Abbot your name, that the person meant by *M. G.* is a vertuous and learned Cleargyman in Monmouthshire. And your apostrophe following of *Blackloe* in his very mistakes, how simple soever, makes you call the Author *Monumetham*; which you that talk so much of Grammer and Pedantry, if you read but *Mantuanus's* Letters should have known, where you finde the names of the places whither the Letters are sent. As for that illustrious worthy Prelate on whom you would needs ground your silly mistake; all your slanders and back-bitinge will not lessen his affection to this worthy person, and his ever owning his former services, as I and many more can still

witness the constancy of this persons professions of zeal for his said Patrons service. And moreover, know my silly friend, that your Informer's too much snott stops their nostrils, and their breath stinks if they are not sensible of the sweet odour still remaining of his exemplar and obliging comportment at *Pontoise*. The best and greatest there will testify it, as I dare undertake, to the confusion of any that shall dare to appear in this slander. And here I must tell you, you stumble against your will at an honour this deserving person was thought worthy of, which neither your Dr. *H. H.* nor your Master the Trinobant ever yet obtained, for what I hear, in any forreign parts, to wit, to be entrusted by the King of *France*, under the great Seal, with the administration and government of a Royal Abbey, with all its dependencies, to wit, above forty Churches; a trust usually judged there too great to continue in the same hands above six moneths without new Patents; and in him was continued above two yeares, in testimony of his prudent and knowing managment, that

that is to say, all the time the Abbey remained in vacancy.

Then you so tumble and delight your self in excrements noysome and corrupted members, ill sentts and such like perfumes, that I doubt not but your sagacious nose may well besit a Town-Sow.

And now my Dr. Dullman, let me once for all take notice, that however you pretend by common sense bettered with conversation and reading to have some knowledgc, yet that 'tis very little, and your wit less, which for want of better matter hath forced you to harp so often on the same string, of the Doctors teaching of a Grammer School: from whence it seems you are but lately elapsed; and the marks of your ignorance on your Posteriors have made such a fearful impression on your memory, it scarce retains any other Idea but of that formidable bug-bear wherewith it thinks to terrifie others: But we *manum ferula subduximus*. And therefore let me tell you, for you are not able to judge your self, that Dr. P. R's knowledge in all Literature  
both

both Divine and Humane, is so generall, his stile in Verse and Prose so polite and terse, that the truth thereof more forcible then any rack, hath extorted this confession from your Mr. *White*, a man otherwise sparing in his Praises: who in his *Mon. excant. pag. 5.* saith. *Candide agnosco; nam & scriptum suum Latine tersum est, neque verbositate diffinit, & dignus es ejus stylo excolatur veritas; & vidi aliquando versiculos à te profectos, qui lucem non viderentur.*

Afterwards, like him that would make Wind-mills on *Salisbury* Plains, to drain the Fennes, you shew your Ass's ears in going about, to excuse the *Catholick English Clergy* from partaking in the guilt of Dr. *H. H's* Letter, touching the reading of prohibited Books, (a book as destructive of Ecclesiasticall, as the *Corollarium* of his *Analysis* of Civill Authority) I pray you who ever accused them? or once thought them guilty of such a crime, which they equally abhorre with your Masters Novelties: You might have saved this breath to cool your portage.

And



And then loudly bellow, *Dr. P.R. was resolved to throw an aspersion on the Cleargie*; a false slander, and such for which in conscience (if you had any) you owe him a reparation: since all along he gives them those Encomiums such venerable Brethren might deserve and expect from the eloquent Pen of an affectionate Brother: 'Tis you and your Masters the trumpeters of Noveltyes he justly strikes at; from such Wolves like a good Pastor he defends his flock. Was ever Evangelist charged as injurious to the Colledge of the Apostles for blazing out *Judas's* apostacy? And what manner of Cleargy-men your friends are, the Catholick and unextorted testimony of most of the Seculars in *England* (not to mention Regulars, with whom you have no charity, but with your father *Luther* cry, *Monachus est, jam dudum illum valere jussi*, in detestation of your Master and his Doctrine, will evidently testifie, when it shall be required of them.

Then you blame him for praising *Obedience to the Magistrate in generall*. A great fault indeed; and such as with  
you

you and your Masters ( whose seditious Writings against the Supreme Magistrates, Spirituall and Temporall, have made them deservedly odious to all honest men ) deserves reprehension and punishment.

*And that out of Cicero too : true indeed : And can your steel'd impudence refrain blushing to hear Cicero a Pagan out-strip you and your Masters, pretended Christians and Catholicks, in your duties to God and the King. Viri Niniuite surgent in iudicio cum generatione ista, & condemnabunt eam.* Away for shame, and disgrace not Christianity with your unchristian-like Doctrine and manners.

For the Doctrinall part of that excellent Epistle of Obedience to the Sea Apostolick, poor scribler, you reply so little to the purpose to it, that the onely thing I allow of in this railing Libell, is your own confession that you are neither a Divine, nor learned in anything. And you shew it here sufficiently. Neither will I so far shew my self a Divine, as to forestall what I am confident this worthy Author of that  
Epistle

Epistle prepares for your great Master the Trinobant himself, as I dare promise my self to the world's satisfaction. And indeed this foolish piece being stoln from your *Masters Excantation*, deserves not to be taken notice of by it self.

Onely by the way let me advertize you, that if it suffice in answer to the Doctors Reasons, onely to say, as you do pag. 4. *You are ashamed to read them, and should be no lesse ashamed to trouble your self so far as to answer them in particular.* What Ideot, though as your self not learned in any thing, might not thus solve those Difficulties all the Divines and Philosophers of the world have so long time beaten their brains about in vain. But the less learning the more presumption. *None so bold as blind Bayard*: This is that compendious way the ignorant Doctor *Tolson* took to confute the eminent and learned Cardinall *Bellarmino*. *Bellarmino thou liest.*

Then with like confidence and as little reason you say, (and we must believe your *ipse dixit*, as you do your Masters

Masters *stat's, constats, certum est, &c.* but my name is *Thomas*) that no Law whatsoever did oblige the Subject till it were promulgated. Wherein you discover your ignorance even in our own Parliamentary Laws, which require no promulgation in the several Shires, but are binding when they have thrice passed the Houses, and obtained the Kings consent.

Then you snarle at the Doctor for saying, *That the Lawes of particular Prelates do not oblige but by Authority from the Pope, as though their Authority were not immediately from Jesus Christ.* How then comes the different Authorities of Patriarchs, Primates, Archbishops, Bishops, &c? were their several Jurisdictions set apart by Jesus Christ himself, without the mediate intervention of his Vicars on earth? But what speak I of Authority to you and your Master *White*, who contemns all of Pope, Cardinals, Nuncio, his own Bishop, &c? and will onely bend the knee to the *Baal* of his own Fancy.

Then you say, *He railleth* (for to call a thief, a thief, with you is railing) at  
the

*the Provinciall Letters, at the Jansenian Sect, which (by instinct no doubt, or so told by your omniscient master, for you know him onely by relation) you are pleased to fable he never understood: Happy Calvin! happy Jansenius! happy Blackloe! had they never taught it; and thriee happy world had it never understood it, but left it in Hell, whence these unhappy Masters have so fatally raked it.*

Next you strive to clear *Dr. H. H.* from saying these Roman Decrees *nunquam in Gallia recipi*: and that he saith onely, they are not alwayes admitted, but sometimes rejected. Very well! and hath lawful Authority never been rejected? Were the Patriarcks, Prophets, and even Jesus Christ our B. Saviour himself always received? were the Apostles and their Successors with their Doctrine and Laws welcome in all places? No, and yet nevertheless binding. Well argued Dr. and Libeller *à facto ad jus*: And even this sometimes refusall proceeds most commonly not from disobedience to the decree, but the clashing of the Spiritual and Temporal Ma-

gistrate in their severall pretences to the right of promulgation.

But now the Fox begins to preach, Lambs look to your selves, for I must take notice of this unknown Libeller's impertinency, who would perswade us that those who maintain obedience to his Holines his Decrees only *in foro conscientiae*, and in such matters, as do no way meddle with the State, are worse Subjects then those lurkers of his gang who brought a scandall upon Catholicks, by their publishing and maintaining of that detestable book of *Obedience and Government*, printed in *Cromwel's* time, to assert his Usurpation against the then dispossessed supream Governour, our Royal Sovereign, whom God grant long to blesse us with his happy reign. It is too well known how these petty Levellers were content to wait on, and brag of their favour with Committee-men, perswading their friends still to a despair of the happinesse heaven hath now restored to us. 'Tis well known to nobler persons then this Libeller hath the face to be acquainted with, how the person he rails at, by his wounds,

wounds, imprisonment, and many years banishment upon his Majesties score, gave most constant testimonies of his loyalty, and ever most zealously obliged those he directed, to the like: let both your Master and Doctor take heed the contrary be never laid home to their charge.

*Quis tulit Gracchos de seditione quere-  
(rentes?)*

You say the Dr. will be glad his Letter is called *Harpys*, for you think it was so indeed, because it brought you more light. I fear you take *Harpys* to signify a *Lanthorn*. Look in your Dictionary and think whether it was a Beast or a Bird that hooked in and caught such fools as you into misperswasion. But we are much beholden (you say) to Dr. *H. H.* for the light and knowledge of what is truly of obligation in points of Religion, and what not, he affords his countrey-men shut up in an Island, and thence somewhat ignorant of the proceedings of Forreigne nations in relation to Rome. Very well! you are pleased with any thing that tends to disobedience to the Sea Apostolick, let it come from *Geniva, Am-*

*Berdam*, yea Hell it self: let it bring with it never so great scandall to Religion, and the professors of it, though it derogate never so much from the honour of the Church, the immaculate Spouse of Christ, and those glorious Saints she hath enrolled in the Canon of the Blessed: its welcomè, and believed as Gospel. But if some Jesuit write any thing (though never so good) from Rome, or Ex-Jesuit bring it in his pocket: Then *fanum habet in cornu*.

You are troubled with *Monumetham's non-sensicall Arguments*, he will trouble you no more, he thinks you not worth the pains. And I too.

Then you triumph in the condemnation of the *Apology for the Casuists*. And so do I. As also in that of Jansenisme, the *Provinciall Letters*, and *Blackles's Books*, and receive them equally with open arms; why do not you so too? And though you falsely impose the contrary on the Jesuits, and for that pretended disobedience would needs shake hands with them, like Horse-leeches that fasten onely where the Blood is corrupted: know they scorn you.



you. *Nulla societas luci & tenebris.*

I will say nothing of the Dr. you so much extoll, I know him not otherwise than by his writings, which are weak and scandallous. This onely I know, that when better men than you shall question it, it will be made good, that the Pastor of St. *Nicholas* warned him to keep out of his Church, rather then infect any of his Penitents with Janse- nism, & unwarrantable novelties, which I have from a worthy Divine's owne mouth, to whom the Pastor himself told it; and that the Dr. thereupon prom- ising to conform himself, was suffer- ed to continue. Neither did I ever hear that the Dr. came otherwise to St. *Ni- cholas*, then as an extern or supernumē- rary: not as a domestick, either Colle- giate or Seminarist, as the person you foam at had the honour to be a long while at St. *Sulpice*, where his singular exemplarity as well in the labours of that mission, as the most desperate sick- nesse which befell him in the admini- stration of the holy Sacraments to an infected poor creature, was even by the chief of the English Clergy who often

visited him, acknowledged and heartily joyed at, as a credit to his nation among strangers. And when his occasions obliged him to retire to the Colledge of *Ambune*, to spend some years in the Canon Law, in order to his Doctorate in that faculty, the said worthy Pastor of *St. Sulpice* at his departing intreated him, that he would still own himself as a member of their mission; and gave order there should be a Surpleſs still kept ready for him, when he would please to come, as he did now and then to help them. Now Sir, where lieth all this while the ground of your lye that *he was infamously expelled for such publick and notorious scandals as you are ashamed to name?* I will tell you more than you seem to know; not for your own sake, but because another of your companions (who being of a better tongue and more wit then your self, though of as undiſcreet a temper, may be thought rather your Informer then the Author of your Libell) had the face to come with some aspersion in that kinde, though far short of the height you raise it to, unto a noble person, who knowing

knowing well with what particulars he might soon be confounded, advised him for his own credit's sake to hold his peace. A Lay Gentleman, at this person you would asperse, his refusal to pay him some money, which he had yet no order to give him, by injurious language provoked him to some words of choler, and thereupon also made complaint unto the said Pastor, who for his too hasty crediting the Gentlemans report against his brother, became a day or two after so sorry, that of his own accord, instead of the testimonial commendations he had formerly given him, as the manner was, he would needs bestow new ones, with an inserted clause importing his having been misinformed, and that he not onely acknowledged him free from the least blemish in all his comportment, but most worthy of the commendations, he then gave him in writing under his hand. This testimony and more yet upon the same occasion, will be produced when any worth the satisfaction shall require it. And all this was so farre from

from an expulsion, as your impudence would perswade us, that this person lived not then at *St. Sulpice*, but went thither onely sometimes to help them, as he did still a long time after this, at their earnest request; and being obliged by the Pastor's new civilities, who in testimony of his further affection, made his own brother, being the Lord Chancelour of *France* his grand Audien-  
 cer, procure him the great Seal for his naturalization *gratis*, with an intent to obtain for him soon after, as great a Benefice as the limitation of his Parent for naturalization could admit of. Yea moreover, procured him priviledged Faculties for extraordinary extent of Jurisdiction over all that Diocesse. As that most illustrious Lord Archbishop of *Raven*, and Primate of *Normandy*, did afterwards of his own accord, inviting him thereunto, give him equal faculties to his own Vicar General. To say nothing of the most illustrious Lord *Bayny* his Holiness his Nuncio, since made Cardinal, his swearing him one of his Assessours to examine

mine the Witnesses and frame the Interrogatories about the validity of the Duke and Duchesse of *Lorraine* their Marriage, wherein I hear he laboured with great applause and satisfaction of the Nuncio. And all this after your pretended notorious slander, and he that will dare own his name (which you do not) to the deniall of it, will be proved a notorious lyar.

Now having abundantly cleared my friend, I will not go about to charge yours the Doctor, though your officious over-clawing him puts the world in minde of the reports they have often heard of him. I have heard the person I here vindicate speak civilly enough of your Doctor, neither have I heard him complaine that your Dr. had personnally disobliged him; onely that his crossing your Doctor's endeavours to recommend Blackloisme to us by such factious Pamphlets, hath hitherto reflected more upon the writings, and but moderately enough upon the writer. Yet because your indiscretion, for which I believe you will have

have little thanks from your Doctor, obligeth me to it, I must needs tell you, that besides what I have heard, I have seene Letters under another vertuous deserving Church-man's hands, who was all this while at *Paris*, representing the Doctors manning of those Almes you mention, farre more to his discredit, then you do, both for the manner and the persons they were bestowed upon: yea, warning him of blemishes more openly spoken of, and of a farre worse Nature than any you have endeavoured to asperse my friend with. I will conceale the particulars, until I be called upon to make good what I say. But before I leave your Doctor I must take notice, that you do not so much as offer to clear him of the ficklenesse and inconstancy he is by my Author charged with, for his subscribing in publick to the condemnation of Jansenisme, to the high dissatisfaction of his owne party, and then owning that Heresie still in private to regain their good wills: and that in his pittifull Epistle thereupon to the  
 Pastor

Pastor of St. *Nicholas*, he so played the John of both sides, that his Epistle and he were commonly hissed at. Perhaps you meane this for one, in this place, where you are pleased to play the Encomiastes, saying, *Those two learned and famous Epistles*. As you do also in the next leaf on *his Preliminary Epistles to his Commentary on the New Testament, of which you onely saw the first leaves*. Surely you are mistaken, it was *his Preface* (which gave him the surname of *Dr. Preface*) the Book whereto we have for many years in vain expected; and of which in a Modern Poets words we may sing,

*A Preface to no Book? a Porch to no House?*

*We see the Mountain, but where's the Mouse?*

Dr. P. R's disallowing the Provincial Letters, as being so many infamous Libels condemned by his Holinesse, together with the other Treatises in the same Decree, is a testimony of his Obedience to the said Decree, which you and yours will not obey. You call the  
Doctrin

Doctrine those Libels strike at, *Profane and Antichristian*; I pray you how Sacred and Christian is that Casuists Doctrine, who teaches you the straine of this your brave Epistle, and to allow of and praise an English Edition of those Libels, bearing in the very Frontispiece an open blasphemy against Gods Saints.

As for *Arnould* you know not what you say, nor so much as why you stile him Doctor; we have heard that after that his Letter excusing *Jansenius* and the Jansenists from Heresie, was solemnly condemned in the Sorbon, he was disgracefully cashiered the said Sorbon, and had his title of Doctor taken from him in the Yeare 1656. the last of January. Do you hear my friend that it was since restored unto him?

You cavil even at a man's ingenuous confession, that when he writ his Epistle, he had not yet seen your Masters *Tabule Suffragiales*. He hath perused them since to my knowledge, and I believe will in due time give your Master a good account of them. In the interim



rim I must give you this account of your great Master the Trinobant, in mine own and those many of my acquaintance their names, who have read his Books, that besides the useless froth we meet with all along, we finde his pride and self-conceit now grown to so high a degree of madnesse, that we wonder your selves do not perceive it, and binde him.

But I wonder you should insert among your Masters Praises, that you are *sure Dr. P. R. will never understand his Tabula Suffragiales*: where you make that his glory, which is the disgrace of all good men and writers, obscurity. Yet that I may not be wanting either to your or his deserts: give me leave to tell you, you have in this Paragraph summ'd up all that can be said of him in these few words. *He is not to be understood, and he hath extraordinary and exotick opinions.* The first being an effect of the later, a fit cloak for such knavery.

But now you strain higher, even above Ela, saying, *Mr. White is so esteem-*

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ed, not to say admired, by all the world, for his solid and profound learning, and so honoured, where he is known, for his piety: who if now and then he have some extraordinary and exotick opinions, &c.

For what learning or piety was he ever honoured by any, but onely such whom levity and inconstancy made to run after every winde of new Doctrine? And I am perswaded scarce any Heretick ever had so few followers in so long a time that he hath been venting his *Exotick Opinions*. But see what opinion the sound members of the Catholick Church have of him. The Pope hath already condemned many of his writings: and the rest are like to follow. His own Bishop hath severely reprehended him. The sacred faculty of Divinity of Doway have censured 22. Propositions of his for *Hereticall, Erroneous, Dangerous, Temerarious, Impious, Scandalous, and Offensive* of pious ears. These are the *Elogiums*, this the *esteem, admiration, and honour*; all that know him have for him; who is scarce known for any thing but his  
his

his Heresies, scarce named but with regret and horror of his novelties.

And for the honour done him where he is known, 'tis so little, that he doth not trust himself in any Catholick Countrey, as France, Spain, Italy, Belgium, yea, England it self, where his *Exotick Opinions* have bred as great an aversion towards him among moderate Protestants, as they have begot a detestation of him among true Catholicks, who are ashamed of him, and grieve that the son of their mother should fight against them.

But you continue, and say, *If he have some extraordinary and Exotick opinions, what is that to P. R?* Why not to him? You would have him see a thief, and run with him; betray Hierusalem to the enemies, upon whose gates he stood sentinell: yea then he had been your white Boy, then he might have obtained an eminent place in your *Chapter*, and what not? But now that he hath discovered the thief ready to break into the house; repulsed the enemy by discharging his warning-

piece, he is a *prevaricator*, a *miserable*, with many other such titles wherewith your uncharitable new Gospel is stored, and bountifully disposeth of to the obedient sons of the Church.

You come at length to the pretended *Chapter*, or capitular government of the English Clergy, the very Epitome of the Rump, *Hasturig*, in a lesser Volume; And now Sir, we must cry you mercy if we have hitherto thought you a Fool all along: for here you are so wise as to say of the present *Chapter*. Truly I must confesse, I neither know what it is, nor wherein the validity or invalidity of it may consist, and therefore I can say nothing to it. Get but your fellows Blackloists to confesse as much, and we shall soon agree, and his caball with their unwarrantably usurped jurisdiction so serviceable to him for the propagation of his Errors, and of so dangerous consequence as to the invalidity of Faculties and Dispensations, will be soon defeated by this Confession; and in fine, we shall acknowledge our obligations to the party

ty you rail at for this so necessary discovery of your present Chapter's nullity. Yet I would not have you mistake Dr. P. R. as though he were against a Chapter, for I have often heard him wish that there were here a competent number of the best and ablest Clergy-men impowred by lawfull authority, with like Jurisdiction to that of Cathedrall Chapters in Catholick Countreys, whereby the whole Clergy might be governed, whilst there wanted a Bishop, and be by way of Counsell to him, when we have one; whether it were called a Chapter, or by some other fitter name: and that he acknowledged some worthy members in this present Chapter, to deserve the said power, however they are now overborn by the more ignorant and violent party of *Blackloe's* Faction. And even to these I finde expressly in his Epistle pag. 30. that he is most ready to submit himself and obey them, if his Holiness should think fit to approve of them and confirm them. Where is then that ambition you tax

him with, of so poor a thing as to be one of this Chapter, especially in the inconsiderable and pitifull condition it is now in?

But here again I finde you play the fool by your venturing to play the Statesman forsooth, when you say, You leave it to the State to consider, how much it concerns them, not to suffer the Catholicks of England to be daily running to Rome for the least businesse that may belong them. The State hath found long since by experience that, of Catholicks, they are most assured of their fidelity and loyalty to their Temporal Monarch, who best maintain their Obedience to their Spirituall Head. I have heard that some of your Principles and no others, were complained of for their petty tamperings with the late Usurper, Committees, and Levellers.

You charge Dr. P. R. with scandalizing, as you say, the dead. Were you but half as honest, as your hob-naile Northern phrase, in your praising this dead man, you would acknowledge,  
how

how sparingly he is spoken of, in the Epistle; where nothing is said of him, no not what was already made known of him, even by a notable stickler of your own gang, and commonly spoken up and down the Town. Onely that passage of my Lord of *Chalcedon's* Letter, forbidding him to own his Subdeanship any more, and his continuing still to do it, was necessary, the subject requiring it, to be taken notice of: and even this had been published before in Doctor *G. L's* printed Manifest. But since I understand that some of you seem not yet satisfied, you may perhaps heare more hereafter of that dreadful example Almighty God seemed to warn us by in the circumstances of this man's death, whether for his continued disobedience to his Ordinary, or for his obstinately maintaining and propagating Jansenism and Blackloisme, Almighty God knows.

You seem next, to know wonders, but that your compassion obligeth you to conceal the particulars. Of the matter you hint at in this place, he hath already

already fully laid all the shame at your own doors: and now again I must in his name defie you to say the worst you can of him. Even the pretended calumny reached not to any thing done by him, but to idle words spoken of him by a Lay Gentleman, who notwithstanding hath twice under his hand, and will still if need be upon oath, deny all such words as your compassion would charge him with. Now my Simpleton, where are you? the quarrel groweth now between you and that Lay Gentleman: he will shew his face, when you dare not shew yours.

As for your idle vapouring of *Cudgels and Footmen*, since you professe you have some knowledge in the ordinary passages of the world, why have you not yet learned, that there is not such a distance betwixt a Knight and a Gentleman, especially such a one as you bark at: But the two you would here set at further variance, might be easily brought yet to a faire attonement by discreeter men than you and your Master.

Your



Your calumny of Dr. P. R. his going about to deceive a Dutch Merchant in the Quinquempois-street at Paris, is a silly Devil that was never yet raised till now, that your envy hath driven you to these miserable extremities. You say the Knight had no hand in it. I believe so too, and so doth the Doctor, who saith, it is too simple and too ignoble a revenge for such a person to own. Yet I must in a word stop your mouth in this also. The Bill, you have heard something of, was a true Bill of Exchange; the English Merchant who sent it, is now in *London*, and will avow it. A noble person who appeared in it, and is now also in *London*, will justify to your betters, that there was no cheat done or intended, but a great work of Justice and Charity. Yea part of that money was afterwards received by another Bill from the same English Merchant, and disposed of as was ordered. There's enough for you my Youngster. Yet I must put you in mind that we know of later years, worse accompt, or rather none at all, given  
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by some of your pretended Chapter and Blackloists, of far greater summes of money, to the scandall of the Laytie, both Catholicks and Protestants.

But now

*You sing Bellona's Battles, and the man's whose glorious deeds out-did great Tam-berlan's. We hear of nothing but army against army, single combats, Don Quixots, Windmills, Souldiers, Captains, Castles in the air, with Thraasonicall boasting and bragging, and such like terrible buggan-boes, which have frightened the poor Ideot out of his wits, especially since that dreadfull apparition of the formidable inchaunted Giant Monn-metham,*

*Monstrum horrendum, informe, ingens, &c.*

descended no doubt of the renowned and very ancient families of the Dorobornian Gogmagogs, and Trinobantian Albi of the East-Saxons: of which race one Thomas the Englishman (the true parallel of Don Quixot, as your self of Sancho Pancha his Esquire) begat him (as the Cyclops) of some windie phantome,

cosme, that supplied the place of brain in his empty Pericranium, where, ô the strong force of imagination fertile to its own ruine ! in small time it gained such strength, that it is grown terrible to its own parent ; whom neither his *Golden Shield* can defend ; nor the *Sound* of his *Trumpet* can drive away : nor *Fourteen Animadversions* joyned to *Sixty six Excantations* dissolve the enchantment. But he laves so furiously about him on the *Don* and your self his Esquire, that there is no hope of either of your recoveries, but by the *Balsome of Fierebras* ; more commonly known at the *Anticyra's* by the name of *Elebore* : whicher I am resolved to send you both to find your cure. And while the Curate and the Barber are preparing a Cart to carry the *Don* : I will take charge of you *Squire Sancho* : and when I have made an end with your Libell, send you after.

And now Sir, you see with what patience I have followed you all along to the end of this your rare piece, where to save both your great *Trinobant* and  
your

your wise Doctor with their adherents  
 their credits, for their not daring in  
 almost a year and a halfs time, to an-  
 swer a modest challenge offered them  
 in the name of some of their Oxtho-  
 dox Brethren of the Clergy, where  
 they might upon friendly terms have  
 received such verball satisfaction, as  
 might have prevented the scandall of  
 such scurrillions and unchristian wri-  
 ting as you and they use; you bravely  
 out of an Ivy-bush sleight your Chal-  
 lenger, who waits for you in open  
 field, and tell him *that he never put his*  
*nose into a Divinity-School*; wherein  
 you out-do your very Masters, who  
 have made such triall of his Divinity,  
 that they believe you lye. And I with  
 others do upon enquiry believe, that  
 he hath many years given extraordina-  
 ry publick testimony of his high abili-  
 ties therein, in those Divinity-Schools  
 where perhaps your Master's noses  
 would have gone out of joyne, and  
 they have found him still able to op-  
 pose their Novelties to their noses.  
 You boast of your Doctors Learning  
 being

being known in those famous Schools and Countreys where he lives, and I have heard a person of Honour who lived some years at *Paris*, and was acquainted with the best and learnedst company, wonder that your Doctor was so little known and considered, after so many years spent in the very place where he lives. I will not trouble you here with what I have heard others relate of the esteem the Sorbon Doctors and other Divinity Doctors with whom Dr. *P. R.* lived in communities and missions, made of his learned resolutions upon severall occurrent Controversies and Cases. I know your envy, if I should tell it you, will hardly digest the credit he was in with that Reverend and learned Officiall of *Paris*, now Lord Bishop of *Toul*, ever since in his presence he put the famous Jansenist *De St. Boens* Dr. and Professor of Divinity in Sorbon, at that time under-officiall, to a *non plus*, in a debate concerning a Dispensation for a Marriage. It will make you burst to hear that the most illustrious and most

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learned Primate of Normandy was heard often to call this worthy Doctor *le tout-savant*, and that some very intelligent Noble persons on this side the water, have often reflected with what facility and clearness he resolved them still in what difficulty soever they asked him. And all this hath no more puffed him with any part of that vanity your great Master is grown mad with, then your scurrility is able to lessen his esteem with those that know him; and for those who know him not, if they believe your Libell, no honest man will desire to know them. Adieu, and learn more wit.

### *Postscript.*

SIR,

You date your Letter in 1659. whereas your *Masters Excantation* from whence you borrow your stuffe, was not printed before this year 1660. Let me for the better dating of your Letters this next year, recommend unto you *Montelion's Almanack*, you will

will finde your own Picture in the beginning of it, and at the end amongst the Books newly printed, your Masters Work under the Title of

*Camera locanda in Purgatorio Odilonis.*  
*Authore Thoma Anglo. A Romance.*

This Almanack is sold at the Prince's Armes in Chancery-Lane.

Honoured Sir,

Thus you see how I have anatomized this pittifull Owl, which proves nothing but a heap of Feathers, a meer aerie light substance, disowned by the Publisher, scorned by the Stationer, and even a shame to the Author himself, who durst put neither his Name, nor place of his abode, to it. And thus much I thought fit to send open to you, that you may read it and then give it the Libeller, if you discover him: he hath the mark of the Beast, Since, he saith, he is not learned in any thing; he may perhaps prove some ignorant Lay Scribler, and your self being a Lay man too, there will be no irregularity

gularity in cudgelling him: Yet by doing  
 so you may fall against Charity, which  
 indeed will be the greatest irregularity.  
 And therefore if at the reading hereof he  
 acknowledgeth not the ugliness of his  
 guilt, and repents, you may pray for him,  
 and for.

SIR,

Your humble and  
 faithful Servant,

From Shrewsbury,  
 on the Feast of  
 the immaculate  
 Conception of  
 our B. Lady.

FINIS.



